The most Excellent Princes of (Famous Memorie) ELIZABETH by the Grace of God Queene of England, France, and Ireland. Defendor of the Faith. &c.

This Maiden-Queene *Elizabeth, came into this world, the Eue of the Natiuitie of the blessed virgin Mary: and died, on the Eue of the Annunciation of the virgin Mary. 1602.

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INJVNCTIONS GIVEN BY THE QVEENES MAJESTIE

concerning both the *Clergie* and *Laity* of this Realme.

Publiſhed ANNO DOM. 1559.

BEING

The firſt yeare of the Raigne of our Soveraigne Lady Queene

ELIZABETH.

Printed *Anno Dom.* 1641.

INJUNCTIONS
given by the Queenes Majeſtie, aſwell to the *Clergie*, as to the *Laitie* of this Realme.

THE Queenes moſt Royall Majeſtie, by the advice of her moſt honourable Councell, intending the advancement of the true honour of Almighty GOD, the ſuppreſſion of Superſtition throughout all her Highneſſe Realmes and Dominions, and to plant true Religion, to the extirpation of all Hypocriſie, enormities, and abuſes, (as to her duty appertaineth) doth miniſter vnto her loving Subjects theſe godly Injunctions hereafter following. All which Injunctions, her Highneſſe willeth and commandeth her loving Subjects obediently to receive, and truly to obſerve and keepe, every man in their Offices, degrees and ſtates, as they will avoyd her Highneſſe diſpleaſure, and the paines of the ſame hereafter expreſſed.

1.

THe firſt is, That all Deanes, Archdeacons, Parſons, Vicars, and all other Eccleſiaſticall perſons, ſhall faithfully keepe & obſerve, & as farre as in them may lye, ſhall cauſe to be obſerved and kept of other, *All and ſingular Lawes and Statutes made for the reſtoring of the Crowne, the antient juriſdiction*

Vſurped and forraign authority.

risdiction over the state Eccleſiaſticall, and aboliſhing of all forraigne power, repugnant to the ſame. And furthermore all Eccleſiaſticall perſons having cure of Soules, ſhall, to the uttermoſt of their wit, knowledge, and learning, purely and ſincerely, and without any colour or diſſimulation, *declare, manifeſt, and open foure times every yeare at the leaſt, in their Sermons and other Collations, that all uſurped and forraigne power, having no eſtabliſhment nor ground by the law of God, is for moſt juſt cauſes taken away and aboliſhed: and that therefore no manner of obedience and ſubjection within her Highneſſe Realmes and Dominions, is due unto any ſuch forraigne power.* And that the Queenes power within her Realmes and Dominions, *is the higheſt power under God, to whom all men within the ſame Realmes and Dominions by Gods Lawes owe moſt loyalty and obedience, afore and above all other powers and Potentates in Earth.*

Images.

2. Beſides this, to the intent that all ſupetſtition and Hypocriſie crept into divers mens hearts, may vaniſh away, they ſhall not ſet forth or extoll the dignity of any Images, Reliques, or Miracles, *but declaring the abuſe of the ſame they ſhall teach, that all goodneſſe, health, and grace, ought to be both aſked and looked for onely of God, as of the very author and giver of the ſame, and of none other.*

A Sermon every Moneth.

3. *Item,* That they the Parſons above rehearſed, ſhall preach in their churches, and every other cure they have, one Sermon every moneth of the yeare at the leaſt, wherein they ſhall purely and ſincerely declare the word of God, and in the ſame exhort their

their hearers *to the workes of faith*, as mercy and charity, especially prescribed and commanded in Scripture: and that the works devised by mans fantasies, besides Scripture (as wandring of Pilgrimages, setting up of Candles, praying upon Beades, or such like Superstition) have not onely *no promise of reward in Scripture for doing of them*, but contrariwise great *threatnings* and *maledictions* of God, for that they be things tending to *Idolatry* and *Superstition*, which of all other offences God almighty doth most detest and abhorre, for that the same diminish most his honour and glorie.

Workes of faith.

Workes of mans devise.

4. *Item*, That they the Parsons above rehearsed, shall preach in their owne persons once in every quarter of the yeare at least one Sermon, being licenced especially thereunto, as is specified hereafter: or else shall read some Homilie prescribed to be used by the Queenes authoritie, every Sunday at the least, *unlesse some other Preacher sufficiently lycenced, as hereafter, chance to come to the Parish for the same purpose of Preaching.*

Quarter Sermon or Homilie.

5. *Item*, That every Holiday through the yeare, when they have no Sermon, *they shall immediatly after the Gospell, openly and plainly recite to their Parishioners in the Pulpit, the Pater noster, the Creed, and the Ten Commandements in English*, to the intent the people may learne the same by heart, exhorting all Parents, and Housholders, to teach their Children and Servants the same, as they are bound by the Law of God and conscience to doe.

The Pater noster, Creed, and ten Comandements.

Also, that they shall provide within three moneths next after this Visitation, at the charges of

of the Pariſh, one booke of the whole Bible of the largeſt volume in *Engliſh*: and within one twelve moneths next after the ſaid Viſitation, the *Paraphraſes of Eraſmus* alſo in *Engliſh* upon the Goſpell, and the ſame ſet up in ſome convenient place within the ſaid Church that they have cure of, whereas the Pariſhioners may moſt commodiouſly reſort unto the ſame, and *read the ſame, out of the time of common Service.* The charges of the Paraphraſes ſhall be by the Parſon or Propriatorie and Pariſhioners, borne *by equall portions*, and they ſhall diſcourage no man from the reading of any part of the Bible *either in Latine or in Engliſh*, but ſhall rather exhort every perſon to reade the ſame with great humility and reverence, as the very lively word of GOD, and the eſpeciall food of mans Soule, which all Chriſtian perſons are bound to embrace, beleeve and follow if they looke to be ſaved, whereby they may the better know their duties to GOD, to their Soveraigne Lady the Queene, and their neighbour, ever gently and charitably exhorting them, and in her Majeſties name ſtraightly charging and commanding them, that in the reading thereof, no man to reaſon or contend, but quietly to heare the Reader.

Haunting of Ale-houſes by Eccleſiaſticall perſons.

7 Alſo, the ſaid Eccleſiaſticall perſons ſhall in no wiſe at any unlawfull time, nor for any other cauſe then for their honeſt neceſſities haunt or reſort to any Tavernes or Ale-houſes. And after their meates they ſhall not give themſelves to drinking or ryot, ſpending their time idly by day & by night, at *Dice*, *Cards*, or *Tables*-playing, or any other unlawfull game,

game,but at all times as they ſhall have leaſure,they ſhall heare or reade ſomewhat of the holy Scripture, or ſhall buſie themſelves with ſome other honeſt ſtudy or exerciſe, and that they alwaies doe the things which appertaine to honeſty, and endeavour to profite the Common-wealth,having alwaies in mind that they ought to excell all other in purity of life,and ſhould be examples to the people to live well and chriſtianly.

8. Alſo,that they ſhall admit no man to Preach within any their cures,but ſuch as ſhall appeare unto them *to be ſufficiently lycenced thereunto by the Queenes Mayeſtie*, or the *Arch-biſhop* of *Canterbury*, or the *Arch-biſhop* of *Yorke*, in either their Provinces,or the Biſhop of the Dioceſſe,or by the Queenes *Majeſties Viſitors*. And ſuch as ſhall be ſo lycenced, they ſhall gladly receive to declare the word of God at convenient times, without any reſiſtance or contradiction. *And that no other be ſuffered to preach out of his owne Cure or Pariſh,then ſuch as ſhall be lycenced as is above expreſſed.* *Preachers not lycenced.*

9. Alſo,if they doe or ſhall know any man within their Pariſh, or elſe-where, that is a Letter of the *word of God to be read in Engliſh,or ſincerely preached, or of the execution of thoſe the Queenes Majeſties Injunctions*, or a fautor of any vſurped and forraigne power, now by the Lawes of this Realme juſtly rejected and taken away,they ſhall detect and preſent the ſame to the Queenes Majeſtie, or to her Counſell,or to the Ordinary, or to the Juſtice of peace next adjoyning. *Letters of the word.* *Fautors of the vſurped power.*

10. Alſo, that the Parſon, Vicar, or Curate, and

Pariſhioners of every Pariſh within this Realme, ſhall in their Churches and Chappels keepe one Booke of Regiſter, wherein they ſhall write the day and yeare of every wedding, Chriſtning, and Buriall made within their Pariſh for their time, and ſo every man ſucceeding them likewiſe: and alſo therein ſhall write every perſons name that ſhall be ſo wedded, chriſtned, and buried. And for the ſafe keeping of the ſame Book, the Pariſh ſhall be bound to provide of their common charges, one ſure Coffer with two lockes and keyes, whereof the one to remaine with the Parſon, Vicar, or Curate, and the other with the Wardens of every Pariſh Church or Chappell, wherein the ſaid Booke ſhall be layd up. Which Booke they ſhall every Sunday take forth, and in the preſence of the ſaid wardens, or one of them, write and record in the ſame all the weddings, Chriſtnings, and Burialls made the whole weeke before: And that done to lay up the Booke in the ſaid Coffer as before, and for every time that the ſame ſhall be omitted, the party that ſhall be in the fault thereof, ſhall forfeit to the ſaid Church 3 s. 4. d. to be imployed the one halfe to the poore mens Box of that Pariſh, the other halfe towards the repairing of the Church.

Diſtributiõ of the fortith part.

11. Furthermore, becauſe the goods of the church are called the goods of the poore, and at theſe daies nothing leſſe ſeene then the poore to be ſuſtained with the ſame. All Parſons, Vicars, Pentionaries Prebendaries, and other Beneficed men within this Deanry, not being reſident upon their Benefices which may diſpend yearely twenty pounds or a-

bove

bove, either within this Deanry, or elſe-where, ſhall diſtribute hereafter among their poore Pariſhioners, or other Inhabitants there, in the preſence of the Churchwardens, or ſome other honeſt man of the Pariſh, the fourtieth part of the fruites and revenues of their ſaid Benefice, leſt they be worthily noted of ingratitude, which reſerving ſo many parts to themſelves, cannot vouchſafe to impart the fortieth portion thereof among the poore people of that Pariſh, that is ſo fruitfull and profitable unto them.

Exhibition for Schollers.

12. And to the intent ꝑ learned men may hereafter ſpring, the more for the execution of the premiſſes, every Parſon, Vicar, Clarke, or beneficed man within this Deanry, having yearely to diſpend in Benefices and other promotions of the Church an hundred pounds, ſhall give three l. 6. s. 8. d. in exhibition to one Scholler in any of the Univerſities, and for as many C. li. more as he may diſpend, to ſo many Schollers more ſhall give like exhibition in the Univerſity of *Oxford* or *Cambridge*, or ſome *Grammer-Schoole*, which after they have profited in good learning, may be *partners of their Patrones cure and charge, as well in preaching*, as otherwiſe in executing of their offices, or may, when time ſhall be, otherwiſe profit the common weale with their counſell and wiſedome.

The fift part for reparation.

13. Alſo that all Proprietaries, Parſons, Vicars, and Clarkes, having churches, Chappels, or Manſions within this Deanry, ſhall beſtow yearely hereafter upon the ſame Manſions, or Chancels of their

their churches, being in *decay*, *the fifth part of that their benefices*, till they be fully repaired, and shall alwaies keepe and maintaine in good estate.

Reading of the Injunctions.

14. Also, that the said *Parsons*, *Vicars*, and *Clarks*, shall once every quarter of the yeare reade these Injunctions given unto them, openly and deliberately before all their Parishioners at one time, or at two severall times in one day, to the intent that both they may be the better admonished of their duty, and their said Parishioners the more mooved to follow the same for their part.

payment of Tythes.

15. Also, for as much as by Lawes established, every man is bound to pay his Tythes: no man shall by colour of duty omitted by their *Curates*, detain their Tythes, and so requite one wrong with another, or be his owne Judge, but shall truely pay the same, as he hath beene accustomed to their *Parsons*, *Vicars*, and *Curates*, without any restraint or diminution, and such lack and default as they can justly find in thei *Parsons* and *Curates*, to call for reformation therer of at their Ordinaries, and other Superiours, who upon complaint and due proofe, thereof, shall reforme the same accordingly.

The New Testamēt & Paraphrases

16. Also, that every *Parson*, *Vicar*, *Curate*, and *stipendary Priest*, being under the degree of a Master of Art, shall provide and have of his owne within 3. moneths after this Visitation, the New Testament both in Latine and in English, with *Paraphrases* upon the same: conferring the one with the other. And the Bishops and other *Ordinaries* by themselves or their Officers, in *their Synods and Visitations*, shall examine the said Ecclesiasticall Persons,

how

how they have profited in the ſtudy of holy Scripture.

17. Alſo, that the vice of damnable deſpaire may be clearly taken away, and that firme beleefe and ſtedfaſt hope may be ſurely conceived of all their Pariſhioners, being in any danger, *they ſhall learne and have alwaies in a readineſſe, ſuch comfortable places and ſentences of Scripture, as doe ſet forth the mercy, benefits, and goodneſſe of Almighty God, towards all penitent and beleeving perſons, that they may at all times when neceſſity ſhall require, promptly comfort their flock with the lively word of God, which is the onely ſtay of mans conſcience.* *Comfortable ſentences for the ſicke.*

18. Alſo, to avoyd all contention and ſtrife which heretofore hath riſen among the Queenes Majeſties Subjects in ſundry places of her Realmes and Dominions, by reaſon of fond courteſie, and challenging of *places in the Proceſſion*, and alſo that they may the more quietly heare that which is ſaid or ſong, to their edifying, they ſhall not from henceforth in any Pariſh church, at any time uſe any Proceſſion, about the Church or Churchyard, or at any place, *but immediatly before the time of Communion of the Sacrament, the Prieſts with others of the Quier ſhall kneele in the middeſt of the Church, and ſing or ſay plainly and diſtinctly, the Letanie which is ſet forth in Engliſh, with all the ſuffrages following, to the intent the people may heare and anſwere, and none other Proceſſion or Letany to be had or uſed,* but the ſaid Letanie in Engliſh, adding nothing thereto, but as it is now appointed. *And in Cathedrall or Collegiate Churches, the ſame ſhall be done in* *Proceſſion to be left.* *The Letanie.*

such places, and in such sort, as our Commissioners in our Visitation shall appoint. And in the time of the *Letanie*, of the Common Prayer, of the Sermon, and when the Priest readeth the Scripture to the Parishioners, no manner of persons without a just and vrgent cause, shall vse any walking in the Church, nor shall depart out of the church: and all *ringing and knolling* of bels shall be vtterly forborne for at that time, except one bell in convenient time to be rong or knolled before the Sermon. But yet for the retaining of the perambulation of the Circuites of Parishes, *they shall once in the yeare at the time accustomed with the Curate and the substantiall men of the Parish, walke about the Parishes as they were accustomed, and at their returne to the church, make their common prayers.*

Let of hearing of divine service.

Perambulation of parishes.

19. Provided, that the Curate in their said common perambulations, vsed heretofore in the dayes of Rogations, at certaine convenient places, shall admonish the people to give thankes to God, in the beholding of Gods benefits, for the encrease and abundance of his fruites upon the face of the earth, with the saying of the Ciii. Psalme: *Benedic anima mea, &c.* or such like. At which time also the same Minister shall inculke these or such sentences, *Cursed be he which translateth the bounds and dolles of his Neighbour.* Or such other order of prayers, as shall be hereafter appointed.

Item, all the Queenes faithfull and loving Subjects, shall from henceforth celebrate and keepe their Holiday according to Gods holy will and pleasure, that is, in hearing the word of God read

Spending of the holy day.

and

and taught, in private and publike prayers, in knowledging their offences unto God, and amendment of the ſame, in reconciling themſelves charitably to their neighbours where diſpleaſure hath been, in *oftentimes receiving the communion of the very body and bloud of Chriſt*, in viſiting of the poore and ſicke, vſing all ſoberneſſe and Godly converſation, yet notwithſtanding, all Parſons, Vicars, and Curates ſhall teach and declare unto their Pariſhioners, *that they may with a ſafe and quiet conſcience, after their common prayer in the time of Harveſt, labour upon the holy and feſtivall dayes, and ſave that thing which God hath ſent*: and if for any ſcrupuloſity or grudge of conſcience, men ſhould ſuperſtitiouſly abſtaine from working upon thoſe dayes, that then they ſhould grievouſly offend and diſpleaſe God.

21. Alſo, for as much as variance and contention is a thing that moſt diſpleaſeth God, and is moſt contrary to the bleſſed Communion of the body and blood of our Saviour Chriſt, *Curates ſhall in no wiſe admit to the receiving thereof, any of their cure and flocke, which be openly knowne to live in ſinne without repentance*, or who hath maliciouſly and openly contended with his neighbour, unleſſe the ſame doe firſt charitably and openly reconcile himſelfe againe, remitting all rancour and malice, whatſoever controverſie hath beene betweene them. And nevertheleſſe, the juſt titles and rights they may charitably proſecute before ſuch as have authority to heare the ſame.

Open contenders to be reconciled openly.

Alſo

Contemners of laudable ceremonies.

22. Alſo, that they ſhall inſtruct and teach in their cures, *that no man ought obſtinately and maliciouſly to breake and violate the laudable Ceremonies of the Church, commanded by publique authority to be obſerved.*

The abolishment of all things ſuperſtitious.

23. Alſo, that they ſhall take awav, utterly extinct, and deſtroy, all Shrines, covering of Shrines, all Tables, Candleickes, Trindals, and Rolles of wax, Pictures, Paintings, and all other Monuments of fained miracles, Pilgrimages, Idolatry & Superſtition, ſo that there remaine no memory of the ſame in walls, glaſſe-windowes, or elſe-where within their churches and houſes, preſerving nevertheleſſe, or repairing both the walls and glaſſe windowes, and they ſhall exhort all their Pariſhioners to doe the like within their ſeverall houſes.

The Pulpit.

24. And that the Churchwardens at the common charge of the Pariſhioners, in every Church ſhall provide a *comely and honeſt Pulpit, to be ſet in a convenient place within the ſame, and to be there ſeemely kept for the preaching of Gods word.*

The cheſt of the poore.

25. Alſo, they ſhall provide and have within three moneths after this Viſitation, a ſtrong Cheſt with a hole in the upper part thereof, to bee provided at the coſt and charge of the Pariſh, having three keyes, whereof one ſhall remaine in the cuſtody of the *Parſon, Vickar*, or *Curate*, and the other two in the cuſtody of the Churchwardens, or any other two honeſt men, to be appointed by the Pariſh frō yeare to yeare, which cheſt you ſhall ſet & faſten in a moſt convenient place, to the intent the *Pariſhioners ſhould put into it their oblations*

and

and almes for their poore neighbors. And the Parſon, Vicar, & Curat, ſhall diligently from time to time, and eſpecially when men *make their Teſtaments*, call upon, exhort and move their neighbors to conferre, and give, as they may well ſpare, to the ſaid Cheſt: declaring unto them, whereas heretofore they have bin diligent to beſtow much ſubſtance otherwiſe then God commanded, upon Pardons, Pilgrimages, Trentals, decking of Images, offering of Candles, giving to Fryers, and upon other like blind devotions: they ought at this time, to bee much more ready to helpe the poore and needy, *knowing that to relieve the poore is a true worſhipping of God*, required earneſtly upon paine of everlaſting damnation, and that alſo whatſoever is given for their comfort, is given to *Chriſt* himſelfe, and ſo is accepted of him, that he will mercifully reward the ſame with everlaſting life. The which almes and devotion of the people, the keepers of the keyes ſhall at all times convenient take out of the cheſt, and *diſtribute the ſame in the preſence of the whole Pariſh*, or ſixe of them, to be truly and faithfully delivered to their moſt needy neighbours. And if they be provided for, then to the reparation of high wayes next adjoyning, or to the poore people of ſuch Pariſhes neere, as ſhall bee thought beſt to the ſaid keepers of the keyes. And alſo the money which riſeth of *Fraternities*, *Guilds*, and other ſtocks of the Church (except by the Queens Majeſties authority it be otherwiſe appointed) *ſhalbe put in the ſaid cheſt, and converted to the ſaid uſe*: And alſo the rents of Lands, the profit of cattell, and money given or bequeathed to *Obits*, &

The diſtribution of alms

Diriges, and to the finding of Torches, Lights, Tapers, and Lampes, ſhalbe converted to the ſaid uſe, ſaving that it ſhall be lawfull for them to beſtow part of the ſaid profits upon the reparation of the ſaid church, if great need require, and whereas the Pariſh is very poore, and not able otherwiſe to repaire the ſame.

Simonie. 26. Alſo to avoid the deteſtable ſinne of Simonie, *becauſe buying & ſelling of Beneſices is execrable before God, therefore* all ſuch perſons as buy any Benefices, or come to them by fraud or deceit, ſhal be deprived of ſuch Benefices, and be made unable at any time after to receive any other ſpirituall promotion, and ſuch as doe ſell them, or by any colour doe beſtow them for their owne gaine and profit, ſhall loſe their Right and Title of patronage and preſentment for that time, and the gift thereof for that vacation, ſhall appertaine to the Queenes Majeſty.

Homilies to be read. Alſo, becauſe through lacke of *Preachers* in many places of the Queenes Realmes and Dominions, the people continue in ignorance and blindneſſe, all Parſõs, Vicars, & curats, ſhall read in their Churches *every Sunday one of the Homilies which are and ſhall be ſet forth for the ſame purpoſe by the Queenes authority*, in ſuch ſort as they ſhall be appointed to doe in the Preface of the ſame.

Contempt of Miniſters. 28. *Item*, whereas many undiſcreet perſons do at this day uncharitably contemne and abuſe *Prieſts* and *Miniſters* of the *Church*, becauſe ſome of them (having ſmall learning) have of long time favoured fond fantaſies, rather then Gods truth, *yet foraſmuch*

as

as their office and function is appointed of God, the Q. Majeſty willeth and chargeth all her loving Subjects, that from henceforth they ſhall uſe them charitably, & reverently for their office and miniſtration ſake, and eſpecially ſuch as labour in the ſetting forth of Gods holy word.

29. *Item,* although there be no prohibition by the word of God, nor any example of the primitive church, but that the Prieſts and Miniſters of the *Church,* may lawfully for the avoiding of fornication, *have an honeſt and ſober wife,* & that for the ſame purpoſe, the ſame was by Act of Parliament in the time of our deare brother K. *Edw.* the ſixt made lawfull: Whereupon a great number of the *Clergie* of this Realme, *were then married,* and ſo yet continue. Yet becauſe there hath grown offence, & ſome ſlander to the *Church,* by lacke of diſcreet and ſober behaviour in many Miniſters of the church, both in chooſing of their wives, & in undiſcreet living with them, the remedy wherof is neceſſary to be ſought: It is thought therefore very neceſſary, that no manner of Prieſt, or Deacon, ſhall hereafter take to his wife, any manner of woman, without the advice and allowance firſt had upon good examination by the Biſhop of the ſame Dioceſſe, and two Juſtices of the peace of the ſame ſhire dwelling next to the place where the ſame woman hath made her moſt abode before her *marriage,* nor without the good will of the Parents of the ſaid woman, if ſhe have any living, or two of the next of her kinſfolkes, or for lacke of knowledge of ſuch, of her Maſter or Miſtreſſe where ſhe ſerveth. And before ſhe ſhall be contracted in any place: he ſhall make a good and

taine proofe thereof to the Minister, or to or to the *Congregation*, assembled for that purpose, which shall be upon some Holiday where divers may be present. And if any shall do otherwise, that then they shall not be permitted to minister either the word or the *Sacraments* of the Church, nor shall be capible of any *Ecclesiasticall Benefice*, and for the manner of *Marriages* of any *Bishops*, the same shall be allowed and approved by the *Metropolitan* of the Province, and also by such Commissioners as the Queens Majesty thereunto shall appoint, and if any Master or Deane, or any head of any *Colledge* shall purpose to *marry*, the same shall not be allowed, but by such to whom the Visitation of the same doth properly belong, who shall in any wise provide that the same tend not to the hinderance of their house.

Of apparell of Ministers

30. *Item*, her *Majesty* being desirous to have the *Prelacy and Clergy* of this Realme to be *had aswell in outward reverence, as otherwise regarded for the worthinesse of their ministeries*, and thinking it necessary to have them knowne to the people in all places and assemblies, both in the Church and without, & thereby to receive the honour and estimation due to the speciall *Messengers* and *Ministers* of almighty God: willeth and commandeth, that all *Archbishops*, and *Bishops*, and all other that be called or admitted to Preaching or Ministery of the *Sacraments*, or that be admitted into any vocation Ecclesiasticall, or into any *society of learning* in either of the *Vniversities*, or else where, shall use and weare such seemly *habits, garments*, and such *square caps*, as were most commonly and orderly received in the latter yeare of the Raigne of K. *Edw.* the sixt, not thereby meaning

meaning to attribute any holineſſe or ſpeciall worthineſſe to the ſaid garments, but as St. *Paul* writeth *Omnia decenter & ſecundum ordinem fiant.* 1. *Cor.* 14. *cap.*

31. *Item*, that no man ſhall wilfully and obſtinately defend or maintaine any *Hereſies*, *Errors*, or falſe *Doctrine*, contrary to the faith of *Chriſt* and his holy ſpirit. *Hereſies.*

32. *Item*, that no perſons ſhall uſe *charmes*, *ſorceries*, *enchantments*, *witchcraft*, *ſooth-ſaying*, or any ſuch like divelliſh device, nor ſhall reſort at any time to the ſame counſell or helpe. *Charmers.*

33. *Item*, that no perſon ſhall, neglecting their own Pariſh church, *reſort to any other church* in time of common prayer or preaching, except it be *by the occaſion of ſome extraordinary Sermon in ſome Pariſh of the ſame towne.* *Abſent from common prayer.*

34. *Item*, that no *Inholders*, or *Alehouſe-keepers*, ſhall uſe to ſell no meat nor *drinke in the time of common prayer*, *preaching*, *reading of the Homilies or Scriptures.* *Inholders & Alehouſes.*

35. *Item*, that no perſons keepe in their houſes *any abuſed Images*, *Tables*, *pictures*, *paintings*, and other Monuments of fained Miracles, *Pilgrimages*, *Idolatry*, *and ſuperſtition.* *Images in houſes.*

36. *Item*, that no man ſhall willingly let or diſturbe the Preacher in time of his Sermon, *or let*, *or diſcourage any Curate or Miniſter*, *to ſing or ſay the divine Service now ſet forth*, *nor mocke or jeaſt at the Miniſters of ſuch ſervice.* *Diſturbers of Sermon or ſervice.*

37. *Item*, that no man ſhall talke or reaſon of the holy *Scriptures* raſhly, or contentiouſly, nor maintaine *Raſh talkers of ſcripture.*

taine any falſe *Doctrine*, or *Error*, but ſhall commune of the ſame when occaſion is given, *reverently, humbly, and in the feare of God*, for his comfort and better underſtanding.

Attendant to the ſervice. 38. *Item*, that no man, woman, or child, ſhall be otherwiſe buſied in the time of the Service, then in quiet attendance to heare, marke, and underſtand that is *read, preached*, and *miniſtred*.

The Grammer of King Henry the 8. 39. *Item*, that every Schoolemaſter, and Teacher, ſhall teach the *Grammer* ſet forth by King *Hen.* the 8. of noble memory, and continued in the time of K. *Edw.* the ſixth, *and none other*.

Allowance of Schoolemaſters, 40. *Item*, that no man ſhall take upon him to teach but ſuch as ſhall be allowed by the *Ordinary*, and found meet aſwell for his learning and dexterity in teaching, as for ſober and honeſt converſation, and alſo for right underſtanding of Gods true Religion.

Duty of Schoolemaſters. 41. *Item*, that all Teachers of children ſhall ſtir and move them to the love and due Reverence of Gods true Religion, now truly ſet forth by publique authority.

Sentences of ſcripture for ſchollers. 42. *Item*, that they ſhall accuſtome their ſchollers Reverently to learne *ſuch ſentences* of *Scriptures*, as ſhall be moſt expedient to induce them to all godlineſſe.

Vnlearned Prieſts: 43. *Item*, foraſmuch as in theſe latter dayes, many have bin made Prieſts being children, and otherwiſe utterly unlearned, ſo that they could read to ſay *Mattens and Maſſe*: the Ordinaries *ſhall not admit any ſuch to any Cure or ſpirituall Function*.

The Catechiſme, 44. *Item*, every Parſon, Vicar, and Curate, ſhall *upon every Holiday, and every ſecond Sunday in the yeere*

yeere , heare and inſtruct all the youth of the Pariſh for halfe an houre at the leaſt before Evening prayer, in the ten Commandements, the Articles of the beliefe, and in the Lords prayer, and diligently examine them , and teach the *Catechiſme* ſet forth in the booke of publike prayer.

45. *Item*, that the Ordinary doe exhibit unto our Viſitors their bookes or a true copy of the ſame, containing the cauſes *why any perſon was impriſoned, famiſhed, or put to death for Religion.* *The booke of the afflictiõs for religion.*

46. *Item*, that in every Pariſh 3 or 4 diſcreet men which tender Gods glory , and his true Religion, ſhall be appointed by the Ordinaries, diligently to ſee that all the Pariſhioners duely reſort to their Church upon all Sundayes and Holydayes, & there to continue the whole time of the godly ſervice, & all ſuch as ſhall be found ſlack or negligent in reſorting to the church, having no great nor urgent cauſe of abſence , they ſhall ſtraightly call upon them, and after due admonition if they amend not, they ſhall denounce them to the Ordinary. *Overſeers for ſervice on the holy-dayes.*

47. *Item*, that the Churchwardens of every Pariſh, ſhall deliver unto our *Viſitors* the *Inventories* of Veſtments, Copes, and other Ornaments, Plate, Bookes, & ſpecially of Grayles, Couchers, Legends, Proceſſionals, Hymnals, Manuels, Portueſſes, and ſuch like appertayning to their church. *Invẽtories of churchgoods*

48. *Item*, that weekly upon Wedneſdayes and Frydayes, *not being Holydayes*, the Curate at the *accuſtomed houres of ſervice, ſhall reſort to church, and cauſe warning to be given to the people by knolling of a Bell, and ſay the Letany and prayers.* *Service on Wednesdaies & Fridayes.*

49. *Item*,

Continuãce of ſinging in the church.

49. *Item*, becauſe in divers collegiate, & alſo ſome Pariſh churches heretofore, there have bin livings appointed for the maintenance of men and children to uſe ſinging in the *Church*, *by meanes whereof the laudable ſervice of Muſick hath bin had in eſtimation, and preſerved in knowledge*: the Queens Majeſty neither meaning in any wiſe the decay of any thing that might conveniently tend to the uſe and continuance of the ſaid Science, neither to have the ſame in any part ſo abuſed in the Church, that thereby the common prayer ſhould be the worſe underſtanded of the hearers, willeth and commandeth, that firſt no alterations be made of ſuch aſſignements of living, as heretofore hath bin appointed to the uſe of ſinging or Muſick in the church, but that the ſame *ſo remaine*. And that there be a *modeſt and diſtinct ſong ſo uſed in all parts of the common prayers in the church, that the ſame may bee as plainly underſtanded, as if it were read without ſinging, and yet nevertheleſſe for the comforting of ſuch that delight in Muſicke, it may be permitted, that in the beginning, or in the end of common prayers, either at Morning or Evening, there may be ſong an Hymne, or ſuch like ſong, to the praiſe of almighty God, in the beſt ſort of melody and Muſick that may be conveniently deviſed*, having reſpect that the ſentence of the Hymne may be underſtanded and perceived.

Againſt ſlanderous and infamous word,.

50. *Item*, becauſe in all alterations, and ſpecially in Rites and Ceremonies, there happen diſcords amongſt the people, and thereupon ſlanderous words and raylings, whereby charity the knot of all chriſtian ſociety is looſed: the Queenes Majeſty being moſt

moſt deſirous of all other earthly things, that her people ſhould live in charity both towards God & man, and therein abound in good workes, willeth, and ſtraightly commandeth all manner of her Subjects, to forbeare all vaine and contentious diſputations in matters of Religion, and not to uſe in deſpight or rebuke of any perſon, theſe convitious words, *Papiſt or papiſticall heretike, ſchiſmatike, or ſacramentary, or any ſuch like words of reproach*. But if any manner of perſon ſhall deſerve the accuſation of any ſuch, that firſt he be charitably admoniſhed thereof, and if that ſhall not amend him, then to denounce the offender to the *Ordinary*, or to ſome higher power, having authority to correct the ſame.

51. *Item*, becauſe there is a great abuſe in the *Printers* of bookes, which for covetouſneſſe chiefly, regard not what they print, ſo they may have gaine, whereby ariſeth the great diſorder by publication of unfruitfull, vaine, and infamous bookes, & papers, the Queens Majeſty ſtraightly chargeth and commandeth, that no manner of perſon ſhall print any manner of booke or paper, of what ſort, nature, or in what language ſoever it be, except the ſame be firſt lycenſed by her Majeſty, by expreſſe words in writing, or by ſix of her privie counſell: or be peruſed and lycenſed by the Archbiſhops of *Canterbury* and *Yorke*, the Biſhop of *London*, the *Chancellors* of both Univerſities, the Biſhop being *Ordinarie*, and the Archdeacon alſo of the place where any ſuch ſhall be printed, or by two of them, whereof the *Ordinary* of the place to be alwaies one. And that *the names of ſuch as ſhall allow the ſame*, to be added in the end of every ſuch work, for a teſti-

mony of the allowance thereof. And becauſe many Pamphlets, Playes, and Ballads, be oftentimes printed, wherein regard would be had, that nothing therein ſhould be either hereticall, ſeditious, or unſeemly for Chriſtian eares: Her Majeſty likewiſe commandeth that no manner of perſon ſhall enterpriſe to print any ſuch, except the ſame bee to him lycenſed by ſuch her Majeſties Commiſſioners, or three of them, as be appointed in the City of *London*, to heare and determine divers cauſes *Eccleſiaſticall*, tending to the execution of certeine Statutes, made the laſt *Parliament*, for uniformity of order in Religion. And if any ſhall *ſell or utter any manner of bookes or papers, being not lycenſed as is aboveſaid:* that the ſame party ſhall bee puniſhed by order of the ſaid *Commiſſioners*, as to the quality of the fault ſhall be thought meet. And touching all other bookes of matters of Religion, or Policie, or Governance, that have bin *printed*, either on this ſide the Seas, or on the other ſide, becauſe the diverſity of them is great, and that there needeth good conſideration to bee had of the *particularities* thereof, *her Majeſty referreth the prohibition or remiſſion thereof, to the order which her ſaid Commiſſioners within the City of* London *ſhall take and notifie. According to the which, her Majeſty ſtraightly commandeth all manner of her Subjects, and eſpecially the Wardens & Company of Stationers to be obedient.*

Provided that theſe *orders* doe not extend to any prophane *Authors and Workes* in any *Language* that have bin heretofore commonly received or allowed in any of the Univerſities or Schooles, but the ſame may be printed and uſed as by good order they were accuſtomed.

52. *Item*,

52. *Item*, although Almighty God is at all times to be honoured *with all manner of reverence that may bee deviſed*: Yet of all other times, in time of *Common prayer, the ſame is moſt to be regarded.* Therefore it is to be neceſſarily received, that in time of the *Letanie*, and all other Collects, and common Supplications to Almighty God, *all manner of people ſhall devoutly and humbly kneele upon their knees, & give eare thereunto*, & that whenſoever the name of *Jeſus* ſhall bee in any *Leſſon, Sermon, or otherwiſe in the Church pronounced*, that due reverence be made of all perſons young and old, with lowneſſe of *courteſie*, and *uncovering of heads of the menkind*, as thereunto doth neceſſarily belong, *and heretofore hath bin accuſtomed.*

Reverence of prayers.

Honour to the name of Ieſus.

53. *Item*, that all *Miniſters* and *Readers* of publique *Prayers*, *Chapters*, and *Homilies*, ſhall be charged to read leaſurely, plainly, and diſtinctly, and alſo ſuch as are but meane *Readers*, *ſhall peruſe over before once or twice the Chapters and Homilies, to the intent they may read to the better underſtanding of the people, and the more encouragement of godlineſſe.*

Curats to read diſtinctly.

An Admonition to ſimple men, deceived by malitious.

THE Queenes Majeſty being informed, that in certaine places of the Realme, ſundry of her native Subjects being called to *Eccleſiaſticall* Miniſtery of the Church, be by ſiniſter perſwaſion and perverſe conſtruction, induced to find *ſome ſcruple in the forme of an Oath, which by an Act of the laſt* PARLIAMENT *is preſcri-*

ued to be required of divers persons, for the recognition of their Allegeance to her Majesty, which certainly never was ever meant, nor by any equity of words or good sense can be thereof gathered: would that all her loving Subjects should understand, that nothing was, is, or shalbe meant or intended by the same Oath to have any other duty, allegeance, or bond required by the same Oath, then was acknowledged to be due to the most noble Kings of famous memory, K. *Hen.* the 8. her Majesties Father, or K. *Edw.* the sixt, her Majesties Brother.

And further her Majesty forbiddeth all manner her Subjects, to give eare or credit to such perverse and malicious persons, which most sinisterly and maliciously labour to notifie to her loving Subjects, how by words of the said Oath it may be collected, that the Kings or Queenes of this Realme, possessors of the Crowne, may challenge authority and power of *ministery* of divine service in the *Church*, wherein Her said Subjects be much abused by such evill disposed persons. For certainly her Majesty neither doth, nor ever will challenge any other *authority*, then that was challenged & lately used by the said noble Kings of famous memory, K. *Hen.* the 8. and K. *Edw.* the sixt, which is, and was of antient time due to the *Imperiall Crowne* of this Realme, that is, under God to have the *soveraignty* and rule over all manner of persons borne within these her Realmes, Dominions, and Countryes, of what estate, either Ecclesiasticall or Temporall soever they be, so as no other *forraigne power* shall or ought to have any *superiority* over them. And if any person that hath conceived *any other sense of the*

forme

forme of the ſaid Oath, ſhall accept the ſame Oath with this interpretation, ſenſe or meaning, her Majeſty is well pleaſed to accept every ſuch in that behalfe, as her good and obedient Subjects, and ſhall acquit them of all manner of penalties conteyned in the ſaid Act, againſt ſuch as ſhall *peremptorily* or *obſtinately* take the ſame Oath.

For Tables in the Church.

WHereas her Majeſty underſtandeth, that in many and ſundry parts of the Realme, the *Altars* of the Churches be removed, *and Tables place for the adminiſtration of the Holy Sacrament, according to the forme of the Law therefore provided*: And in ſome other places, the *Altars* be not yet removed, upon opinion conceived of ſome other order therein to bee taken by her *Majeſties Viſitors*. In the other whereof, *ſaving for an uniformity, there ſeemeth no matter of great moment, ſo that the Sacrament be duely and reverently miniſtred.* Yet for obſervation *of one uniformity through the whole Realme, and for the better imitation of the Law in that behalfe*, it is ordered, that no *Altar* be taken downe, but by overſight of the Curate of the *Church and the Church-wardens*, or one of them at the leaſt, wherein no riotous or diſordered manner to be uſed. And that the holy Table in every Church be decently made, and ſet in the place where the Altar ſtood, and there commonly covered as thereto belongeth, and as ſhall be appointed *by the Viſitors*, & ſo to ſtand, *ſaving when the Communion of the Sacrament is to be diſtributed*: at which time the ſame ſhall bee ſo placed in good ſort within the Chancell, as where-

by the Minister may be more conveniently heard of the Communicants, in his *prayer and ministration* and the Communicants *also more conveniently*, and in more number Communicate with the said Minister. And *after the Communion done, from time to time the same holy Table to be placed where it stood before.*

The sacramẽtal bread. *Item*, where also it was in the time of K. *Edw.* the sixt used to have the *sacramentall* bread of common fine bread, it is ordered for the more reverence to be given to these holy Mysteries, being the *sacraments* of the body and blood of our *Saviour Jesus Christ*, that the same *sacramentall bread* be made and formed plaine, without any figure thereupon, of the same *fineness* & *fashion* round, though somewhat bigger in *compasse* & *thickness*, *as the usuall bread and water*, heretofore named singing Cakes, which served for the use of the private Masse.

The forme of bidding the prayers to be used generally in this uniforme sort.

YE shall pray for Christs holy Catholike Church that is, for the whole Congregation of Christian people, dispersed throughout the whole world, & specially for the church of *England* and *Ireland*. And herein I require you most specially to pray for the Q. most excellent Majesty, our soveraign Lady *Elizabeth*, Queen of *England*, *France*, & *Ireland*, defender of the faith, and supreame Governor of this Realme, aswell in causes *Ecclesiasticall* as *Temporall*. You shall also pray for the Ministers of Gods holy word and Sacraments, aswell Archbishops and Bishops, as other Pastors & Curats. You shall also pray for the Queenes

most

moſt honorable Counſell, & for all the Nobility of this Realme, that all & every of theſe in their calling, may ſerve truly and painfully to the glory of God, & edifying of his people, remembring the account that they muſt make. Alſo, ye ſhall pray for the whole Commons of this Realme, that they may live in true faith and feare of God, in humble obedience and Brotherly charity one to another. Finally, let us praiſe God for all thoſe which are departed out of this life in the faith of Chriſt, & pray unto God, that we may have grace for to direct our lives after their good example, that after this life, we with them may be made *partakers* of the glorious *Reſurrection* in the life everlaſting.

And this done, ſhew the holy dayes and faſting dayes.

ALL & ſingular which Injunctions, the Q. Majeſty miniſtreth unto her *Clergy*, & to all other her loving Subjects, ſtraightly charging and commanding them to obſerve and keepe the ſame upon pain of deprivation, *ſequeſtration of fruits & benefices, ſuſpenſion, excommunication, & ſuch other correction, as to Ordinaries*, or other having Eccleſiaſtical Iuriſdiction, whom her Majeſty hath appointed or ſhall appoint for the due execution of the ſame, ſhall be ſeene convenient, charging and commanding them to ſee theſe Injunctions obſerved & kept of all perſons being under their juriſdiction, as they will anſwer to her Majeſty for the contrary. And her highneſſe pleaſure is, that every Iuſtice of peace being required, ſhall aſſiſt the Ordinaries and every of them, for the due execution of the ſaid Injunctions.

FINIS.